



Pesantren as a Community-Based Islamic Educational Institution

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Abstract

*This study aims to examine the role of Islamic boarding schools as community-based Islamic educational institutions and their contribution to the development of Islamic society in Indonesia. Using a literature review method, this study analyzes various secondary sources such as books, scientific articles, and national and international journals that are relevant to the topic. The results of the study indicate that Islamic boarding schools have a strategic role in forming a generation of Muslims with noble character and broad insight. Islamic boarding schools do not only focus on teaching religious knowledge, but also instill social, cultural, and life skills values in their students. In facing the challenges of modernity and globalization, Islamic boarding schools are required to integrate general knowledge and technology into the curriculum without eliminating their Islamic identity. The efforts of Islamic boarding schools in realizing community-based Islamic education include the application of balance between relationships with Allah (*hablum minallah*) and relationships with fellow human beings (*hablum minannas*), as well as the application of social values in the Qur'an as a guideline for community life. Islamic boarding schools are recognized as an important part of the national education system, which is able to become an agent of social change through community-based education.*


Keywords: *Islamic Boarding School, Islamic Educational Institution, Community Based*

Abstrak

Penelitian ini bertujuan untuk mengkaji peran pesantren sebagai lembaga pendidikan Islam berbasis masyarakat dan kontribusinya dalam pengembangan masyarakat Islam di Indonesia. Menggunakan metode kajian literatur, studi ini menganalisis berbagai sumber sekunder seperti buku, artikel ilmiah, serta jurnal nasional dan internasional yang relevan dengan topik. Hasil penelitian menunjukkan bahwa pesantren memiliki peran strategis dalam membentuk generasi Muslim yang berakhlak mulia dan berwawasan luas. Pesantren tidak hanya berfokus pada pengajaran ilmu agama, tetapi juga menanamkan nilai-nilai sosial, budaya, dan keterampilan hidup kepada para santri. Dalam menghadapi tantangan modernitas dan globalisasi, pesantren dituntut untuk mengintegrasikan ilmu pengetahuan umum dan teknologi ke dalam kurikulum tanpa menghilangkan identitas keislamannya. Upaya-upaya pesantren dalam mewujudkan pendidikan Islam berbasis masyarakat meliputi penerapan keseimbangan antara hubungan dengan Allah (*hablum minallah*) dan hubungan dengan sesama manusia (*hablum minannas*), serta penerapan nilai-nilai sosial dalam Al-Qur'an sebagai pedoman kehidupan bermasyarakat. Pesantren diakui sebagai bagian penting dari sistem pendidikan nasional, yang mampu menjadi agen perubahan sosial melalui pendidikan berbasis masyarakat.

Kata kunci: *Pesantren, Lembaga Pendidikan Islam, Berbasis Masyarakat*

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INTRODUCTION

Pesantren is the oldest Islamic educational institution in Indonesia that has played an important role in shaping and producing a generation of qualified Muslims. Since long ago, pesantren have been known as community-based educational institutions, where the teaching and learning process is not only limited to religious knowledge, but also includes social, cultural, and life skills aspects. The existence of pesantren in the community has made them a center for the development of Islamic values and social ethics, which are able to adapt to the needs of local communities and changing times.

The relationship between pesantren education and society is reciprocal. Pesantren influence the community by spreading strong Islamic religious values, while the community contributes to the development of pesantren, both materially and culturally. As an institution rooted in local traditions, pesantren become a force that maintains social cohesion in the surrounding environment. Pesantren often become a refuge for traditional values as well as a place for dynamic social transformation (Abuddin Nata 2014a).

As an educational institution, pesantren has an advantage in building the character of students. The education provided not only focuses on religious sciences such as tafsir, hadith, fiqh, and tasawwuf, but also includes skills that are relevant to the needs of modern society. Santri are trained to be independent, noble, and able to make a positive contribution to their social environment. This character education is one of the main strengths of pesantren that distinguishes them from other educational institutions.

In the modern era, pesantren face great challenges from globalization and digitalization. An increasingly connected world requires pesantren to adapt to technological developments without losing their identity. The integration of modern science with Islamic religious education is a strategic step so that pesantren graduates can compete globally. Santri are not only required to master religious knowledge, but also understand technology, science, and 21st century skills (Azyumardi Azra 1999).

However, adaptation to change does not mean abandoning tradition. Pesantren are expected to be able to maintain their identity and values that have been inherited by their founders. The uniqueness of traditional learning methods such as the halaqah system and the teaching of yellowclassical books must be maintained, but combined with modern educational methods. In this way, pesantren can become a relevant institution in the midst of changing times without losing its main essence.

The strategic role of pesantren as agents of social change is increasingly relevant in the midst of global challenges. Pesantren are not only tasked with producing knowledgeable and moral individuals, but also play an active role in creating an inclusive and tolerant society. Education of moderation values is one of the keys so that pesantren can become a counterweight amidst various social and cultural differences that exist in society.

As a community-based institution, pesantren also have great potential in improving the quality of human resources. Through integrated education, pesantren can produce a generation that not only excels in the academic field, but also has high social sensitivity. The existence of pesantren that are integrated with the local community allows santri to understand the real challenges that exist around them, so that they are able to provide contextual and effective solutions.

Thus, pesantren have a strategic role in strengthening the social order, improving the quality of education, and instilling moderation values that are relevant to the challenges of the times. As an Islamic educational institution rooted in local traditions and culture, pesantren are expected to be able to become a bridge between the heritage of the past and the needs of the future, as well as being at the forefront in creating a society of faith, knowledge, and civilization.

METHODS

This article highlights pesantren as community-based Islamic education institutions using a literature review approach. The study adopts the literature review method, in which the sources taken are selected according to the main topic of discussion. The aim is to obtain information related to pesantren as community-based Islamic education institutions. The steps taken include collecting relevant literature sources as references, reading and noting important points, and conducting in-depth analysis to compare various literature found. The data is then processed to produce conclusions and findings. The data used is secondary data obtained from books, scientific articles, national and international journals, and other literature sources relevant to the topic discussed by the researcher (J. Phillippi 2018) .

RESULTS AND DISCUSSION

Pesantren as a Community-Based Islamic Education Institution

Before discussing further, it is important to understand what is meant by pesantren. Pesantren educational institutions in Indonesia are more often called pondok or *funduq* (lodging/dormitory) (Zamakhsyari Dhofier 2011) . Pesantren itself is a traditional Islamic educational institution that prioritizes the teaching of religious knowledge, with santri as students who live in dormitories (Ahmad Muthohar 2007) . Pesantren is a community-based institution established by individuals, foundations, Islamic organizations, or communities, with the aim of instilling faith and piety in Allah Swt, teaching noble morals, and upholding the teachings of Islam *rahmatan lil'alam*. Values such as humility, tolerance, balance and moderation as well as the local wisdom of the Indonesian nation are taught through education, Islamic preaching, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia (Minister of Religious Affairs of the Republic of Indonesia 2020) .

In the course of the history of the Indonesian nation, when other social institutions have not functioned optimally, pesantren have become learning centers for the community. Pesantren also have a strong social network, both with the surrounding community and between pesantren, because the majority have close kinship relationships. The implementation of community-based education is actually not new, community-based pesantren education has long grown and developed, remains relevant and even survives until now (Zubaedi 2005) .

Pesantren are referred to as community-based Islamic education institutions because they are established by individuals or community groups through organizations or foundations. In its implementation, pesantren refers to the principle of from the community, by the community, and for the community. This means that when the responsibility for planning and implementation is in the hands of the community. The community is empowered, given the freedom to design, plan, finance, manage and evaluate what is deemed necessary for the community. The community has the authority to make decisions related to educational goals and the implementation of education, so that these education programs are said to be community-based (Zubaedi 2005) · (Sisdiknas . 2003)

In its implementation, community-based pesantren education really prepares its students as a whole, both in terms of intellectual, moral and religious (Sam M Chan 2007) . The dynamics of this long-standing Islamic educational institution in Indonesia can be seen in several ways, such as the increase in the number of pesantren and their ability to continue to survive in the midst of social change. Sociologically, this shows that pesantren have an important role needed by society (Khozin 2006) . Based on the definition of the Ditpekapontren of the Indonesian Ministry of Religious Affairs, the typology of pesantren is divided into three types, as follows (Ministry of Religious Affairs 2003) :

Type A pesantren, with special characteristics of santri studying and staying in pesantren, the curriculum is not explicitly written, the learning method uses classical methods and does not implement the madrasah system.

Pesantren Type B, with special characteristics of students living in dormitories, combining the pesantren and madrasah/school systems, having a clear curriculum and a special learning space that functions as a school/madrasah.

Type C Pesantren, with the specific characteristics of pesantren only as a place to live, students study in madrasah or schools outside and do not have a clear program.

Meanwhile, according to Imron Arifin, it is said that pesantren has at least several elements, namely hut, mosque, kyai, santri, and teaching classical books (Imron Arifin 1993) · (Farchan and Syarifuddin 2005) . These elements complement each other in maintaining the continuity of comprehensive Islamic religious education, where the hut becomes a place to live and form discipline, the mosque as a center of worship and spirituality, kyai as a spiritual guide and main teacher, santri as learners who undergo a process of self-transformation, and teaching classical books as the main foundation in deepening religious knowledge and maintaining the Islamic scientific tradition (Nurcholis Madjid 1997) · (Zamaksyari Dhofier 2019) · (M. Bahri Ghazali 2002) · (Hasan langgulung, Principles of Islamic Education, Jakarta: al-Husna, 1988, p 1988) · (Mokodenseho, Hanipudin, and Liawati 2024) · (Ahmad Mutohar and Nurul Anam 2013) .

History of Development

The history of the establishment of pesantren in Indonesia and their development from time to time is a long journey related to the spread of Islam in the archipelago and the socio-political dynamics surrounding this region. The following is an outline of the history of the establishment of pesantren from the beginning to its current development:

The beginning of the establishment of islamic boarding schools in indonesia.

There is a view that the current boarding school is the result of an adaptation of the boarding school system that existed in the archipelago before the arrival of Islam, where similar institutions had already developed in the context of Hinduism. There is also an opinion stating that pesantren education began in the 13th century along with the entry of Islam into the archipelago, which mainly occurred through tarekat activities. Initially, this educational activity took place in a simple recitation place which later developed into a place for students to live, known as a pesantren, as a means of studying Islamic teachings. Islamic boarding schools were first established during the Wali Songo period, with one of the main figures being Syaikh Mawlana Malik Ibrahim (Mawlana Maghribi, 1419), who came from Gujarat, India. Considered the founder of the first pesantren in East Java, he taught a group of santri who lived with him in Gresik (DEPAG 2003) · (Sulton Masyhud 2004) · (Sutejo Ibnu Pakar 2016) · (Hadi, Fauzan, and Malihah 2024) .

Islamic boarding schools play an important role as centers of Islamic education and propagation, aiming to form individuals who are knowledgeable, noble, independent, and able to establish harmonious relationships with God, self, family, and society. Santri who have completed their education often return to their home areas to teach Islam and establish new pesantren. The development of pesantren not only serves as a means of Islamization, but also includes education that involves the practice of worship to strengthen faith, da'wah to spread knowledge, as well as the integration of social activities in the daily life of the community (Imron Arifin 1993) . After the Wali Songo period, educational activities in pesantren were continued by scholars known as kyai, who established boarding schools with a salafiah (traditional) model, there was no formal education system as applied today (Yulian, Wati, and Bisdawati . 2024)

Pesantren in indonesia grow and develop very fast

The development of pesantren was increasingly felt by the community at large, so the emergence of pesantren in the community was always responded positively by the community. However, in 1882 the Dutch government established the *Priesterreden* (Religious Court) which was tasked with overseeing the religious life and education of pesantren. After that, an Ordinance was issued in 1905 which contained a regulation that religious teachers who taught must obtain a license from the government. A stricter

regulation was made in 1925 that restricted who could give Quranic lessons. In 1932, a regulation was issued to eradicate and close down unlicensed madrasas or schools or those that gave lessons that were not favored by the government. Despite these regulations, pesantren survived and continued to grow because their managers were able to organize strategies well. In 1942, a survey by the Office of Religious Affairs (*Shumumbu*) of the Japanese Military Government recorded the existence of 139,415 madrasas, pesantren, and santri in Java (Putri, Mariza, and Alimni 2023) (Zamakhsyari Dhofier . 2009)

The development of pesantren at the beginning of independence in 1945 to the present

After Indonesia's independence in 1945, pesantren experienced rapid growth. The expansion of pesantren was seen with the change from being a traditional institution to a more modern one. In 1946, under the leadership of Mr. R. Soewandi as Minister of Education, Teaching, and Culture, a Committee to Investigate the Teaching of the Republic of Indonesia was formed. This committee recommended that education in pesantren and madrasah be improved, modernized, and given financial assistance. However, in early 1949, the government of the Republic of Indonesia encouraged the widespread development of public schools, which led to a decline in interest in pesantren.

When K.H. A. Wahid Hasyim became Minister of Religious Affairs, in 1950 he issued a Minister of Religious Affairs Regulation that instructed the provision of general studies in madrasah and religious studies in public schools. This encouraged pesantren to adopt madrasas. Pesantren not only adopted madrasah but also established public schools such as junior and senior high schools. So that in 1978, the report of the Ministry of Religious Affairs recorded the number of pesantren and santri growing rapidly with a total of 675,364 people. This shows that pesantren are still maintained, developed, and valued by the Islamic community in Indonesia. In the last 45 years, the number of pesantren and santri has increased until now (Putri, Mariza, and Alimni . 2023)

The government through the Ministry of Religious Affairs (MoRA) regulates education in pesantren and madrasah, including financing and human resource development. The government pays attention to pesantren education through Law No. 20/2003 and Government Regulation No. 55/2007 on Religious Education. Pesantren, which initially only taught classical books with halaqah teaching patterns, have adopted a modern system, using the national curriculum, and combining traditional and modern education systems. Pesantren plays a very important role in organizing education to instill faith, piety, and noble character, as well as developing the ability of students to become Islamic religious experts or have the expertise to build Islamic life in society (Putri, Mariza, and Alimni . 2023)

The Juridical Foundation for the Implementation of Pesantren Education.

The juridical basis for the implementation of pesantren education in Indonesia is regulated by several laws and regulations, including:

Law No. 18/2019 on Pesantren, this law provides formal recognition and strengthening of pesantren as educational institutions that have their own characteristics and distinctiveness. Pesantren are recognized as part of the national education system with three main functions: education, da'wah, and community empowerment (RI 2019) .

Law Number 20 of 2003 concerning the National Education System, this law states that religious-based education, including pesantren, is part of the national education system. Pesantren can organize formal, non-formal, and informal education, and are recognized as one of the educational pathways that have an important contribution to educational development in Indonesia (RI 2003) .

Government Regulation No. 55/2007 on Religious Education and Religious Education, this regulation regulates the implementation of religious and religious education, including pesantren, which can organize education both in the form of madrasah (formal) and diniyah education (non-formal) (Legislation Documents . 2007)

Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 31 of 2020 concerning Pesantren Education, this regulation provides more technical guidelines

related to the implementation of pesantren education, covering various aspects such as curriculum, accreditation, as well as financing and management mechanisms for pesantren (Minister of Religious Affairs of the Republic of Indonesia 2020) .

Presidential Regulation Number 82 of 2021 concerning Funding for the Implementation of Islamic Boarding Schools, this regulation regulates funding for Islamic boarding schools, both from the state budget, regional budget, and other legal sources, to support the implementation and development of Islamic boarding schools (Presidential Regulation (Perpres .) 2021)

This juridical foundation shows that pesantren receive recognition and support from the government in organizing education, both independently and as part of the national education system.

The Role and Function of Pesantren in Islamic Community Development.

Islamic boarding schools are Islamic educational institutions that play a significant role in instilling moral and spiritual values. The community and the government expect that Islamic boarding schools will play a significant role in Islamic education in Indonesia. This is due to the view that Islamic boarding schools have a crucial role in the education system, among others (Mukh Ghulam Fakhurrizam . 2024)

The *instrumental* and facilitating roles of Islamic boarding schools are not only limited to educational and religious functions, but also as places that facilitate the empowerment of the people. This indicates that boarding schools act as a means to develop the potential and empower people. The *mobilizing* role of Islamic boarding schools includes their ability to move society towards better development. This means that the boarding school is built on the community's belief that it is a suitable place to form noble morals and character. The role of human resources, within the framework of the education system introduced by the boarding school to maximize their potential, this institution provides special training or internship assignments in various places relevant to the development that will be carried out at the boarding school. The role as an agent of development was born as a response to social conditions in society that faced a crisis of values and morals. Through the transformation of these values, it is hoped that Islamic boarding schools can contribute to improving these conditions. The role as a center of *excellence* of boarding school institutions evolves along with their interaction with the ongoing changes of the times. As a result, boarding schools shifted their focus from being merely educational and religious institutions to institutions that play a role in community development.

In addition to having an important role in society, Islamic boarding schools also function as a medium of information and communication that is culturally reciprocal with society. Azzumardi Azra stated that *Islamic* boarding schools carry out three main functions, namely *transmission of Islamic knowledge, maintenance of Islamic tradition and reproduction of Ulama*. The following explanation is (Azyumardi Azra 1998) · (Putri, Mariza, and Alimni 2023) · (Team of Directorate General of Islamic Institutional Development 2004) :

Transmission of Islamic Knowledge, this refers to the role of pesantren as institutions that focus on disseminating and teaching Islamic religious sciences (*tafaqquh fi al-din*). Through the education system in pesantren, it helps educate the Indonesian people and preach to spread Islam and become a stronghold for the defense of the people in the field of morals. The santri (students) gain knowledge about various Islamic disciplines such as tafsir, hadith, fiqh, akidah, and religious material taken from classical Arabic books or better known as yellow books.

Maintenance of Islamic Tradition, Pesantren also plays a role in maintaining and preserving Islamic traditions inherited by previous scholars. This includes religious practices, ethical values, and culture that are in accordance with Islamic teachings. Pesantren try to ensure that religious practices that have been taught and practiced by Muslims for generations are maintained in the midst of changing times.

Reproduction of Ulama (Development of prospective scholars), Pesantren plays a role in producing scholars or religious figures who will become successors and leaders of the people. This process not only teaches knowledge, but also educates prospective scholars to have strong morals and character. Pesantren becomes a place that supports the intellectual and spiritual formation of santri, so that they can grow into leaders who are qualified to spread and teach Islamic teachings in the community.

Pesantren Curriculum and the Challenges of Pesantren Curriculum Development.

The curriculum is a key element in every educational institution, including pesantren. This curriculum not only includes aspects of teaching religious knowledge, but also moral and social values that are instilled in the santri. The pesantren curriculum in Indonesia has distinctive characteristics, because pesantren are traditional Islamic educational institutions that have played an important role in the life of the community since centuries ago. The pesantren curriculum in Indonesia is basically rooted in a strong Islamic scientific heritage, but over time, it has undergone various developments to adapt to the needs of the times. The main components of the pesantren curriculum:

Religious Studies, pesantren traditionally prioritize religious studies which include the Qur'an, hadith, fiqh, tawhid, tasawwuf, ethics, tafsir and other branches (*tarikh and balaghah*). This science is the core of the pesantren curriculum which aims to form students who have a deep and correct understanding of Islam (Mukh Ghulam Fakhrruzam . 2024). Kitab Kuning, one of the characteristics of the pesantren curriculum is the use of yellow or classical Arabic books. These books are the main reference in teaching religious knowledge in pesantren. Overall, it is classified into three categories (basic books, intermediate level and major books) (Samsul Nizar 2013) · (Zamaksyari Dhofier . 2019). Character and Moral Education, in addition to religious knowledge, pesantren emphasize the importance of character education, including discipline, obedience, sincerity, and independence. This education is not only taught theoretically, but through daily practices, interactions between santri, ustadz, and kiai.

In addition, pesantren can be categorized into three main types based on the curriculum applied and each has variations in curriculum development: *Salafiyah* pesantren, this type of pesantren maintains traditional education methods by using the yellow classical books as the main source. The main focus of salafiyah pesantren is religious knowledge with a classical approach in Arabic and using the *halaqah* system, without incorporating general science into its curriculum (Syamsyudin Arief 2008) · (M. Bahri Ghazali 2002) . An educational institution that focuses entirely on religious learning without any formal education in it. However, in Indonesia, there is an equivalency exam that allows santri who have, *wustho* and *ulya* level certificates to be able to take the exam and then enter State Universities (PTN), provided they meet the predetermined requirements (Murzal . 2023). *Khalafiyah* (Modern) Pesantren, this type of pesantren combines religious and general knowledge. The curriculum in this pesantren follows national education standards, so that santri can receive general lessons through formal education such as elementary, junior high and high school levels, by leaving the traditional learning system, but religious and Arabic lessons are prioritized. Some of them even provide college-level education (Murzal 2023) · (M. Bahri Ghazali 2002) · (Sri Wahyuni and Nasution 2024). Integrated pesantren, integrated pesantren combine elements of both traditional and modern pesantren systems. They use the official curriculum from the Ministry of Religious Affairs, but also add a pesantren education program with subjects taken from classical books such as the yellow book written in Arabic, which also uses the sorongan, bandongan and wetonan methods which consistently the education system continues to be developed (Fauroni and P 2007) · (M. Bahri Ghazali 2002) · (M 2002) .

Before discussing further about the challenges in developing the pesantren curriculum, it is important to refer to Nasution's theory, curriculum development activities include two main stages that are usually carried out in educational curriculum development, including in pesantren, namely (Wina Sanjaya 2015):

The first process is the development of curriculum guidelines, which cover the normative aspects of the curriculum content (objectives and philosophical basis, target learners, subject areas, subject matter structure and syllabus). The second process is the development of instructional guidelines that further detail the curriculum guidelines for learning management prepared by teachers as a guide in carrying out learning (curriculum implementation guidelines).

Meanwhile, salafiah pesantren face difficulties in fulfilling both processes because their curriculum planning is not systematically organized. The curriculum tends to depend on the thinking of the *kia'i* or caregiver, and usually reflects the educational background of the pesantren. Even if there are innovations, they are certainly not the core of the curriculum. Recently, the government has given responsibility to salafiyah pesantren to run the formal education system (through the Open Junior High School and the 9-Year Compulsory Basic Education Program). This shows that pesantren must also play their role and organize education with an organized plan and system. Curriculum development in pesantren can be done in parallel with formal schools, although it is not identical in terms of content and approach (Masyhud and Moh. Khusnurdilo . 2003)

Not only that, in its development the pesantren curriculum in Indonesia faces several other challenges that need to be overcome so that pesantren remain relevant to the needs of education in the modern era (Ronald Allan 2004) · (W. Iryana 2015) :

Problems related to human resources, funding, and limited facilities and infrastructure, as well as the tradition of pesantren that hold on to tradition, are factors that significantly hinder the development of pesantren.

Adjustment with the National Curriculum, one of the biggest challenges is how pesantren integrate the religious education curriculum with the more formal national curriculum without sacrificing the identity of pesantren as an institution of Islamic education. The combination of religious studies with general studies becomes very important, especially in preparing santri to be ready to compete in the outside world.

Learning Models, several learning models applied in pesantren include sorogan, watonan, bandungan, halaqoh, memorization, hiwar, and bahtsul masail. These models are well known by the students and characterize traditional pesantren. However, along with the times, pesantren must also adopt new methods, such as demonstrations, experiments, discussions, and others, to remain relevant and not be left behind.

Modernization and Technology, pesantren, which have been known for their traditional methods, must now face the challenges of the digital era. Technology-based learning has been introduced in some pesantren, but the adoption process is often uneven. There are pesantren that have advanced in this regard, but most still face limitations in technological infrastructure.

Development of Vocational Education and Skills, **the** current pesantren curriculum has begun to prioritize vocational skills education to prepare santri for the world of work. Pesantren need to develop a curriculum that combines religious education with practical skills such as agriculture, technology, or entrepreneurship so that santri have the ability to be independent after graduation.

Curriculum Contextualization, another challenge is how pesantren can develop a curriculum that is contextual to local social, political, and cultural conditions. In various regions in Indonesia, pesantren play different roles in society, so the curriculum applied needs to be adjusted to the needs and context of the local community.

Religious Moderation Education, considering that Indonesia is a country with high religious diversity, the pesantren curriculum has also begun to emphasize education that supports religious moderation. This aims to form santri who have a strong religious understanding but still respect differences and coexist peacefully with other religious communities.

The pesantren curriculum in Indonesia is a blend of tradition and modernization. The pesantren still maintains its characteristics as an Islamic educational institution that teaches moral values, but also begins to adapt to the times. In facing various challenges, the pesantren curriculum continues to be developed so that students not only become religiously observant individuals, but also ready to face the modern world with adequate skills.

Pesantren and the Challenge of Modernity

Islamic boarding schools are educational institutions that have existed since the royal era and the colonial period, and played an important role in the struggle for Indonesian independence. Pesantren is one of the important assets for education in Indonesia, making a major contribution in producing generations of achievers, both at the national and international levels. During independence, pesantren also produced Muslim thinkers and scholars who played a role in winning independence. Today, boarding schools continue to play a significant role as an alternative in the modern education system. People still choose pesantren to educate their children because the main goal of pesantren is to form individuals who are independent, noble, and have a complete personality.

Nationally, according to data from the Ministry of Religious Affairs (MoRA), pesantren are classified at least as of odd semester 2023/2024 as salafiyah (traditional) pesantren, khalafiyah (modern) pesantren, and integrated pesantren with a total number of pesantren in Indonesia of more than 39,551 with a total of 4.9 million students (The Conversation 2024) . In addition, although the number of *kia'i* is usually equal to the number of pesantren, there are some *kia'i* in the regions who do not have pesantren but have places for religious instruction, such as *mushola* (*langgar*). In addition, there are also pesantren that have not or are not registered with the Ministry of Religious Affairs and in the education process, pesantren use different methods and systems. Islamic boarding schools that still apply the salafiyah (traditional) system from the Dutch colonial era to this day still exist and are one of the important pillars of Islamic education in Indonesia (Mu'awanah . 2009)

Along with the development of time and era, pesantren need to make updates that are adjusted to the demands of the present. Initially, pesantren were established only to teach religious knowledge. However, along with the increasing needs and demands of the community and the development of the world of education, pesantren now not only focus on religious knowledge, but also develop the potential of *santri* resources to be able to keep up with the times. Pesantren must go beyond the knowledge obtained by the general public, so many pesantren now integrate formal education, such as *madrasah* and other institutions. Pesantren organize formal education involving *madrasah* and other professional fields, according to local needs.

As an Islamic educational institution, Islamic boarding schools have different characteristics compared to other educational institutions, both in terms of growth patterns, community life, and how to adopt various innovations in the development of the education system, both in concept and practice (Abd. Halim Soebahar 2013) . Where, in the midst of the dynamics of the modernization of the national education system, Islamic boarding schools managed to survive and were even able to produce new innovations in the Islamic education system. In this case, the government deliberately transformed the pesantren by considering the following two factors (Karel A Steenbrink : 2019)

Pesantren are often perceived as traditional institutions that are outdated and have a less active role, although they actually have great potential in utilizing local resources, manpower, political support and are able to become a potential force.

Pesantren can serve as a tool to achieve development goals and to establish and maintain political power.

Therefore, in facing the dynamics of modernization today, Islamic boarding schools take adjustment steps that are believed to provide benefits for students and support the sustainability of pesantren, such as implementing a structured and clear system of education levels and curriculum (Karel A Steenbrink 2019) . One form of change in the management of

the pesantren education system is the presence of modern boarding schools, which combine elements of traditional Islamic education with the study of classical books and modern Islamic education using the latest systems and methods (Nurcholis Majid in Yasmadi 2005) · (Abul Hasan Al Asyari 2022) . Where initially, education in Islamic boarding schools focused on the study of salafiyah books, but in the era of modernization, Islamic boarding schools are expected to be able to face various challenges.

The changes that occur in pesantren are in accordance with Gus Dur's view of modernization, namely the process of changing an aspect that was originally traditional to become more advanced and modern. However, according to Gus Dur, pesantren modernization should be carried out by linking the pesantren's distinctive and unique cultural values with social culture in society and modern practices in an ethical manner. The goal is to combine traditional values with new values that are more relevant in society, thus creating a more perfect blend between the two (Achmad Junaidi 2010) . Thus, pesantren is able to adapt to the development of an increasingly modern era, without abandoning its traditional values.

Pesantren Efforts to Realize Community-Based Islamic Education.

Although pesantren are able to face various challenges and adapt to the development of increasingly modern times, this should not negatively affect the mindset of santri. It is feared that santri will slowly adopt the Western lifestyle, imitate, and take over the way of life, so that santri will lose good values in themselves. Therefore, it is important for santri to maintain their good relationship with Allah SWT (*hablum minallah*) and fellow humans (*hablum minannas*) by further strengthening faith, piety, and social character that can be a guide in life. The following is part of the community-based pesantren education efforts, emphasizing the active involvement of santri to continue to build a strong relationship between Allah Swt and himself and his social life, so that both remain harmonious (Abuddin Nata 2014b)⁽³⁾ (Murdianto, Miki, and Alaluddin : 2020)

Providing a broader understanding of qur'anic society

In Islamic teachings, the balance between relationships with Allah Swt and relationships with fellow human beings is very important to achieve the perfection of faith and comprehensive religious practice. Therefore, verses that talk about relationships with fellow humans (*hablum minannas*) must be aligned with verses that discuss relationships with God (*hablum minallah*). This means that in Islamic education, it is important to provide a balanced understanding between the two main aspects of human life, namely the relationship with Allah SWT (*hablum minallah*) and the relationship with fellow humans (*hablum minannas*). This balance means that a Muslim is not only required to carry out his obligations towards Allah Swt through worship, but must also maintain good relations with fellow humans and the surrounding environment. As the following explanation:

Table 1. Balance of Relationships Between Allah and Human Beings

Efforts	Related Verses	Meaning
1. Relationship with Allah Swt (<i>hablum minallah</i>)	QS. Adz-Dzariyat (51:56): <i>"And I did not create jinn and humans except so that they would serve Me."</i>	This verse emphasizes the main purpose of human creation, namely to worship Allah, which is the essence of human relationship with the Creator.
	QS. Al-Baqarah (2:21): <i>"O people! Worship your God who created you and those before you so that you may be pious."</i>	Telling humanity to worship Allah as the main form of relationship with Him.
	QS. Al-Mu'minun (23:1-2):	This verse explains the

	<i>"Successful indeed are the believers, (namely) those who are humble in their prayers."</i>	importance of the quality of prayer as a direct and intimate relationship between humans and Allah.
	QS. Al-Baqarah (2:186): <i>"And if My servants ask you about Me, then (answer) that I am near. I grant the request of the person who prays when he prays to Me..."</i>	This verse emphasizes Allah's closeness to His servants and the importance of prayer as a means of communicating with Him.
2. Relationships with fellow human beings (hablum minannas).	QS. Al-Hujurat (49:10): <i>"Indeed, believers are brothers. Therefore make peace between your two brothers and fear Allah, so that you may receive mercy."</i>	This verse emphasizes the importance of maintaining fraternal relations and reconciling conflicts between humans.
	QS. An-Nisa' (4:36): <i>"Worship Allah and do not associate anything with Him. And do good to parents, relatives, orphans, the poor, close neighbors and distant neighbors, colleagues, Ibn Sabil, and your servants. Indeed, Allah does not like people who are arrogant and boastful."</i>	This verse explains the obligation to do good to various groups in society, including families and people in need.
	QS. Al-Mumtahanah (60:8) <i>"Allah does not forbid you to do good and be fair to those who do not fight you because of religion and do not expel you from your land. Indeed, Allah loves those who act justly."</i>	This verse emphasizes the importance of acting fairly and doing good to all people, even though they have different religions.
3. The balance of Hablum minallah and Hablum minannas).	QS. Al-Baqarah (2:83): <i>"...And (remember), when We took the promise from the Children of Israel (namely): 'Do not worship other than Allah, and do good to both parents, relatives, children-orphans and poor people, and speak good words to people, perform prayers and pay zakat.' Then you turned away (denied), except for a small part of you, and you were (still) dissidents."</i>	This verse states the command to worship Allah (hablum minallah) and do good to others (hablum minannas) in a series of commands that show a balance between the two.
	QS. Al-Baqarah (2:177): <i>"...Virtue is believing in Allah, the Last Day, the angels, the books and the prophets and giving the wealth</i>	This verse emphasizes the balance between faith in Allah and concern for fellow humans.

one loves to one's relatives, orphans, the poor, travelers (who need help), and people who beg..." This verse emphasizes the balance between faith in Allah and concern for fellow humans.

Thus, the Qur'an emphasizes the importance of good relations with Allah through worship, and good relations with fellow human beings through fair, caring and compassionate social attitudes.

Application of social values in the Qur'an as guidelines for social life

Providing understanding, examples, and practice of the application of Qur'anic verses related to social life. This includes an understanding of how the values contained in the Qur'an can be practiced in everyday life, especially in the context of social interaction and responsibility towards society, such as helping each other, having good prejudice, tolerance, advising each other, saying greetings, respecting others, protecting the environment, overcoming poverty, ignorance, and others. Here are some Qur'anic verses related to social life:

Table 2. Application of Social Values in the Quran

Social Values	Related Verses	Application of Values
1. Please help.	QS. Al-Ma'idah (5:2), which confirms that: <i>"And help you in (doing) goodness and piety, and do not help in committing sins and transgressions. And fear Allah, verily Allah is very heavy in his torment."</i>	Taking the initiative to help friends who have difficulties in daily activities, such as studying or cleaning duties and being willing to provide assistance to the community around the Islamic boarding school through social activities such as community service or mutual cooperation.
2. Be kind (<i>Husnuzhan</i>).	QS. Al-Hujurat (49:12), which emphasizes that: <i>"O you who believe! Stay away from many prejudices, indeed some prejudices are sins. And do not find fault with others..."</i>	Avoiding negative prejudices against fellow students and Islamic boarding school staff and showing an attitude of trust and respect for the good intentions of others in every action.
3. Tolerance	QS. Al-Kafirun (109:6), which states that: <i>"For you is your religion, and for me is my religion"</i> .	Respecting differences of opinion and belief among fellow students and with the surrounding community and maintaining an attitude of respect for different religious practices and not forcing beliefs.
4. Advising	QS. Al-Asr (103:3), which states that:	Giving advice in a good

each other	<i>"Except for those who believe and do good deeds and advise each other to truth and advise each other to patience".</i>	and wise way to friends who make mistakes and being willing to accept advice from others with an open heart and trying to improve oneself.
5. Saying greetings	<i>QS. An-Nur (24:27), which states that: "O you who believe, do not enter houses other than your own until you ask permission and greet their occupants. That is better for you, so that you may always remember".</i>	Getting used to saying hello every time you meet fellow students, ustadz, and guests of the Islamic boarding school and respecting and responding to greetings in a friendly and respectful manner.
6. Respecting others	<i>QS. An-Nisa' (4:86), which confirms that: "If you are honored with something, then return the honor with something better, or return it (with something similar). Indeed, Allah takes everything into account.</i>	Speaking politely and respecting older people, including ustadz and Islamic boarding school administrators and respecting the opinions and views of friends even though they are different.
7. Protecting the environment.	<i>QS. Al-Baqarah (2:205), which confirms that: "And when he turns away (from you), he walks on the earth to cause damage to it, destroying crops and livestock, and Allah does not like destruction."</i>	Actively maintaining the cleanliness of the Islamic boarding school environment by throwing trash in its place and participating in joint cleaning activities and preserving natural resources in the surrounding environment.
8. Overcoming poverty.	<i>QS. Al-Baqarah (2:177), which confirms that: "...And gives the wealth he loves to relatives, orphans, poor people, travelers (who need help), beggars, and (freeing) servants..."</i>	Engage in charity or infaq activities to help the underprivileged and get used to a simple lifestyle, not excessive, and teach the importance of sharing.
9. Overcoming ignorance (The importance of education).	<i>Al-Mujadila (58:11), which confirms that: "...Allah will exalt those who believe among you and those who are given knowledge will be given degrees. And Allah is All-Aware of what you do."</i>	Prioritize education and enrich yourself with religious and general knowledge and teach the importance of education to the surrounding community through literacy activities or free teaching.

This effort leads to the creation of individuals who are not only ritually obedient, but also actively participate in creating a society full of human values, justice and brotherhood. Thus, a society based on the Qur'an will be a reflection of the balance of Islamic teachings in spiritual and social aspects, forming a life that is *rahmatan lil 'alamin*.

CONCLUSIONS AND SUGGESTIONS

Pesantren is a community-based Islamic education institution that has played an important role in producing a generation of Muslims with morals and broad insight. In addition to teaching religious knowledge, pesantren is also a center of social empowerment that is able to adapt to the times. In the modern era, pesantren are faced with the challenge of integrating general science and technology in their curriculum, without losing their Islamic identity. Pesantren also play a strategic role in instilling social values based on the Quran and life skills to students, so that graduates can actively contribute to society. With the support of government regulations and policies, pesantren are recognized as an important part of the national education system, which continues to evolve in facing the challenges of globalization and modernity. Thus, as community-based institutions, pesantren can be active agents of social change in empowering communities through education and community activities.

In this paper, only various theories and strategies that describe pesantren as community-based Islamic education institutions are presented. Thus, it is hoped that future research can further explore aspects of innovative curriculum implementation by conducting case studies in several pesantren that successfully integrate general science and technology and analyze their social impact. Future research can also focus on social values by designing empowerment programs that prioritize social values and Qur'an-based life skills, so that santri can apply them in their daily lives. In addition, it is important to invite the community to play an active role in supporting pesantren programs, both morally and financially. This can provide insight into best practices and models that can be adopted by other pesantren.

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